

no other way to indicate the *bond* of wedlock until the promise came into use. That has never furnished a bond of equal reality to that of capture or purchase.

371. Feminine honor and virtue. Jealousy. As the old ceremonies become obsolete the property idea fades out of the marital relation, and the woman's exclusive devotion to her husband is no longer a rational inference from capture or purchase by him, but becomes a sentiment of sex. Idealization comes into play again and sets a standard of female honor and duty which rests on womanhood only, and therefore does not apply to men. It is the lot of every woman to stand beside some man, and to give her strength and life to help him in every way which circumstances offer opportunity for. Out of this relation come her ideas of her honor, duties, and virtue. Jealousy on the part of the husband also changes its sense. He thinks it an abomination to lend, sell, or give his wife. Jealousy is not now the sentiment of a property owner, but it is a masculine sex sentiment which corresponds to the woman's sex honor and duty. What she gives to him alone he accepts on the same basis of exclusiveness.

Darwin' argued from the strength of jealousy amongst animals " as well as from the analogy of the lower animals, more particularly of those which come nearest to man," that promiscuity could not have prevailed shortly before man " attained his present rank in the zoological scale." Then he refers to the anthropoid apes, which are either monogamous, or pair off for a limited time, or are polygamous in separate families, or still again polygamous but living in a society. The jealousy of the males, and their special weapons for battling with their rivals, make promiscuity in a state of nature extremely improbable. "It does not seem possible for us to apprehend the emotion here called < jealousy' when shown by an

animal. Amongst
 uncivilized men the sentiment is that of the property
 holder. To lend or
 give a wife is consistent with that sentiment, not a
 violation of it. Hence
 it does not prove that jealousy does not exist."² The Veddahs
 are very care-
 ful of their wives. They will not allow strangers in their
 villages, and do
 not even let their brothers approach their wives or offer
 them food.³ They
 have pure marital customs. Their neighbors, the
 Singhalese, have not
 pure marital customs and are not jealous.⁴ In the East
 Indies, not in

¹ *Descent of Man*, 590.

⁸ Sarasin, *Veddahs*, 462.

² Westermarck, *Marriage* ^ 130.

⁴ Schmidt, *Ceylon*, 277.